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Translator's Note

In the name of Allah, Most Gracious, Most Merciful

All praise is due to Allah. May peace and blessings be upon the Messenger ﷺ, his household and Companions.

This book is undoubtedly a commendable attempt at showing the beauties of Islam to mankind, drawing a comparison between this great religion and other world religions in spiritual, moral, social and intellectual aspects and acquainting mankind with its principles and fundamentals in a logical, unambiguous, convincing frank but gracious manner.

We would however like to call the attention of the reader to some points as regards the translation of some of the quotes and foreign names in this book. The author quoted some passages from the Bible and other books which are not originally Arabic. Though we believe that the proper academic method in translating these passages is to refer to their original sources since most of them are in English, we could not however do so because of their unavailability to the translator. It is therefore hoped that, translation of the passages rendered here are as close as possible in meaning, to the original texts.

As for the names of some authors mentioned in the Book in Arabic letters, we exerted efforts to know the correct spelling of these names in their original languages. But due to the fact that the author quoted excerpts from their books from secondary sources

which are in Arabic, we could not have access to the original books; hence the names were transliterated from Arabic.

Equally, the names of foreign references mentioned in this book in English may not be the exact names given by their various authors. Most of these are translated from Arabic.

May Allah make this book beneficial for all and reward its author abundantly in this world and the Hereafter.

Abdur-Raafi Adewale Imâm

Author's Preface

All praise is due to Allâh. We praise Him, seek for His assistance and forgiveness and we seek refuge with Him from evils of our souls and our misdeeds. No one can mislead whosoever Allâh guides and none can guide whosoever Allâh causes to go astray.

I testify that there is no deity worthy of worship except Allâh alone. He has no partner. I also testify that Muhammad ﷺ is His slave and Messenger.

Allâh sent Messengers to mankind in order that people may not have any plea against Him after He has sent these Messengers. He also revealed Books as guidance, mercy, light and healing.

In the past, Messengers were especially sent to their people and entrusted with the preservation of their book. That was why their writings became forgotten and their laws became altered, because they were sent to a specific nation on a limited period.

Thereafter, Allâh chose His Prophet Muhammad ﷺ and made him the last of all Prophets and Messengers. He says,

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ﴾

"Muhammad is not the father of anyone among you, but he is the Messenger of Allâh and the last (end) of the Prophets."^[1]

^[1] (Al-Ahzâb 33:40)

Allâh honoured him with the best Revealed Book which is the glorious Qur'ân; He took it upon Himself to preserve it and did not assign the obligation of its preservation to any of His creatures. He says:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾

"Verily, We it is Who have sent down the Dhikr (i.e., Qur'ân) and surely, We will guard it (from corruption)."^[1]

He also makes the Law of Muhammad the lasting one till the Day of Resurrection. He explained that the perpetuity of his Law necessitates the belief in it, calling unto it and being patient with it. Hence the path of the Prophet ﷺ and his followers is that of calling to the way of Allâh with sure knowledge. While making this *manhaj* clear, Allâh says:

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾

"Say (O Muhammad): This is my way; I invite unto Allâh with sure knowledge, I and whosoever follows me. And Glorified and Exalted be Allâh. And I am not of the polytheists."^[2]

Allâh commanded the Prophet to bear whatever harm he suffered in the cause of Allâh with patience and says:

﴿فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ﴾

^[1] Al-Hijr 15:9

^[2] Yûsuf 12:108

"Therefore be patient (O Muhammad ﷺ) as did the Messengers of strong will."^[1]

He also enjoins patience on Muslims,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾

"O you who believe! Endure and be more patient and guard (your territory by stationing army units permanently at the places from where the enemy can attack you) and fear Allâh, so that you may be successful."^[2]

In accordance with this gracious Divine Way, I write this book to invite people to the religion of Allâh, deriving guidance in doing so, from the Book of Allâh and the *Sunnah* of His Messenger ﷺ. I briefly explained herein the story of the creation of the Universe, the creation of man and how he was favoured by sending Messengers to him and situation of past religions. I afterwards made an introduction to Islâm as per its meaning and pillars. So, whoever is looking for guidance will find its evidences therein, whoever is looking for salvation may find that I have explained the way to it in this book, whoever desires to follow the track of the Prophets, Messengers and righteous people will find their path herein while those who turn away from their way only befool themselves and take to the straying path.

It is a matter of fact that adherents of each religion call others to it and believe that truth only abide in their

^[1] Al-Ahqâf 46:35

^[2] Aal 'Imrân 3:200

religion. It is also a fact that adherents of each belief call others to follow their leader and extol him. As for Muslim, he does not call people to follow his ideology. His religion is the religion of Allâh with which He is pleased. Allâh says:

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾

"Truly, the religion with Allâh is Islâm"^[1]

He also does not call people to glorify a human being, for all human beings are equal in the Religion of Allâh; nothing distinguishes one from another except piety. A Muslim rather calls people to follow the path of their Lord, to believe in His Messengers and follow His Law which He revealed to the last of His Messengers Muhammad ﷺ and which He commanded him to convey to all mankind.

It's on this account that I wrote this book in order to call people to the Religion of Allâh which He is pleased with and with which He sent His Last Messenger ﷺ in order to guide those who are looking for guidance and happiness. By Allâh! No human being can have real happiness except through this religion and none can have rest of mind except by believing that Allâh is the only Lord (worthy of worship), that Muhammad is His Messenger and that Islâm is the only acceptable religion of Allâh.

Thousands of those who embraced Islâm have testified that they did not know real life until after they embraced Islâm and that they did never tasted

^[1] Aal 'Imrân 3:19

happiness except under the shade of Islâm. Since it is a fact that every human being looks for happiness, peace of mind and truth, I prepare this work to help them achieve that. I pray that Allâh makes this work purely for His sake and let it be well-accepted and make it one of those righteous deeds that will benefit its doer in this world and the next.

I equally request from whoever has any observation or correction either on the Arabic text of this Book or any of its translated versions to kindly send it to me through the below-mentioned address.

All praise is due to Allâh firstly and lastly, outwardly and inwardly. All praise is due to Him publicly and secretly. All praise is due to Him in the beginning and the end. All praise is due to him as much as can fill the heavens and the earth and whatever else that Our Lord may wish. May Allâh bestow peace and much blessing on our Prophet Muhammad ﷺ, his Companions and all those who follow his path till the day of reckoning.

The author,

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Where is the Way?

When man grows and starts understanding things, many questions come to his mind like: Where am I from? What will be my end? Who created me and the universe around me? Who owns and controls this universe? And other questions like these.

However, he is unable to provide himself with answers to these questions. Even modern science is not capable of providing answers to them because these issues fall within religious domains. That is why there are numerous narrations and different superstitions and tales about them that only add to man's confusion and distress. It is impossible for man to get a satisfying answer to these questions unless he is guided by Allâh to the true religion that is capable of providing final decision on these and similar issues; for, these issues are among the divine secrets that only the true religion can give correct and accurate answers to and that is the only religion that Allâh revealed to His Prophets and Messengers. It is then incumbent upon man to learn the true religion and have belief in it in order to have his confusion and doubts removed and in order to be guided to the Straight Path.

In the following pages, I invite you to follow the Straight Path of Allâh and I present to you some evidences and proofs that you may carefully and patiently reflect on.

Existence of Allâh, His Lordship (Over All Creation)

Many people do worship man-made deities like trees, stones and even human beings; that is why the Jews and idolaters asked the Messenger of Allâh ﷺ about the characteristics of his Lord. In reply to this question Allâh revealed:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝﴾

"Say (O Muhammad): He is Allâh, (the) One, Allâh, the Self-Sufficient Master (Whom all creatures need, He neither eats nor drinks). He begets not nor is He begotten. And there is none co-equal or comparable unto Him."^[1]

He also says:

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ۝﴾

"Indeed your Lord is Allâh Who created the heavens and the earth in Six Days and then He Istawa (rose over) the Throne (really in a manner that suits His Majesty). He brings night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Blessed be Allâh, the Lord of all the worlds!"^[2]

^[1] Al-Ikhlâs 112: 1-4.

^[2] Al-A'raaf 7:54.

He also says:

﴿اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى يُدِيرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ ۝ وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رِجْسًا وَأَنْهَارًا وَمِنْ كُلِّ الشَّجَرِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشِي اللَّيْلَ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ۝ اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ ۝ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ ۝﴾

"Allâh is He, Who raised the heaven without pillars that you can see. Then He Istawa (rose above) the Throne (really in a manner that suits His Majesty). He has subjected the sun and the moon (to continue going round)! Each running (its course) for a term appointed. He regulates all affairs, explaining the Aayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that you may believe with certainty in the meeting with your Lord. And it is He who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruits He made in pairs. He brings the night as a cover over the day..." until He says: "Allâh knows what every female bears and how much the womb falls short (of their time or number) or exceed. Everything with Him is in due proportion. All-Knower of the unseen and the seen, the Most Great, the Most-High."^[1]

Allâh also says:

﴿قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ قُلِ اللَّهُ قُلْ أَتَأْخُذُكُمْ مِنْ دُونِهِ ۚ أُولَٰئِكَ لَا

^[1] Ar-Râ'd 13:2, 3, 8, 9.

يَمْلِكُونَ لِأَنفُسِهِمْ نَفْعًا وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَمْ هَلْ
تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَبَّهُ الْخَلْقُ
عَلَيْهِمْ قُلْ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهْرُ ﴿١٦﴾

"Say (O Muhammad ﷺ): Who is the Lord of the heavens and the earth? Say: (It is) Allâh. Say: Have you then taken (for worship) protectors other than Him, such as have no power either for benefit or for harm to themselves? Say: Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign Allâh partners who created the like of His creation, so that the creation (which they made and His creation) seemed alike to them? Say: Allâh is the Creator of all things. He is the One, the Irresistible."^[1]

While establishing for mankind His signs as evidences and proofs, He says:

﴿وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ
وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ
تَعْبُدُونَ ۚ فَإِنْ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ
وَالنَّهَارِ وَهُمْ لَا يَسْتَمُونَ ۚ وَمِنْ آيَاتِهِ أَنْ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا
أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ إِنَّ الَّذِي أَحْيَاهَا لَمُجِي الْمَوْتِ إِنَّهُ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾﴾

"And from among His signs are the night and the day, and the sun and the moon. Prostrate not to the sun nor the moon, but prostrate to Allâh who created them, if you really worship Him. But if they are too

^[1] Ar-Ra'd 13:16

proud (to do so), then those who are with your Lord (angels) glorify Him night and day, and never are they tired. And among His signs (in this), that you see the earth barren, but when We send down water (rain) to it, it is stirred to life and growth (of vegetations). Verily, He Who gives it life, sure is Able to give life to the dead (on the Day of Resurrection). Indeed He is Able to do all things."^[1]

He also says:

﴿وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَأَخْلَافُ السِّنِّكُمْ وَالْوَنُكْمُ إِنَّ
فِي ذَلِكَ لَآيَاتٍ لِلْعَالِمِينَ ۝ وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ
وَابْتَغَاؤُكُمْ مِنْ فَضْلِهِ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿١٨﴾﴾

"And among His signs is the creation of the heavens and the earth, and the differences of your languages and colours. Verily, in that are indeed signs for men of sound knowledge. And among His signs are the sleep that you take by night and by day..."^[2]

While describing Himself with attributes of beauty and perfection He says:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا
بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ﴿١٩﴾﴾

"Allâh! None has the right to be worshipped but He. The Ever-Living, the One Who sustains and protects all that exists. Neither slumber nor sleep overtakes Him. To Him belongs whatsoever is in the heavens

^[1] Fussilat 41:37-39

^[2] Ar-Rûm 30:22-23

and whatsoever is in the earth. Who is he that can intercede with Him except with His permission? He knows what happens to them (His creatures) in this world and what will happen to them in the Hereafter. And they will never compass anything of His knowledge except that which He wills."^[1]

He also says:

﴿غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَهُ الْمَصِيرِ﴾

"The Forgiver of sins, the Acceptor of repentance, the Stern in punishment, the Bestower (of favours). None has the right to be worshipped but He. To Him is the final return."^[2]

He - may His praise be exalted - also says:

﴿هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَنَ اللَّهِ عَمَّا يُشْرِكُونَ﴾

"He is Allâh, besides Whom none has the right to be worshipped, the King, the Holy, the One free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allâh! (High is He) above all that they associate as partners with Him."^[3]

This wise and Omnipotent Lord who made Himself known to His slaves and established for them His signs and proofs and described Himself with attributes

^[1] Al-Baqarah 2:255

^[2] Ghâfir 40:3

^[3] Al-Hashr 59:23

of perfection had prophetic ordainments, human wisdom and nature testify to His existence, to His Lordship and being the only one having the right to be worshipped. I will - God willing - show that to you in the following pages.

As for proofs of His existence and Lordship, they are:

One: Creation of This Universe and Its Wonderful Design

O man! All this universe that surrounds you; the heavens, the stars, the galaxies and the earth that is spread in which there are neighbouring tracts out of which different plants grow bearing all fruits, and on which you find all creatures in pairs... this universe did not create itself and could never create itself. It must then have a creator. Who then is that creator who created it in this wonderful design and perfection and made it a sign for those who can see save Allâh the One, the Subduer Whom there is no Lord or deity worthy of worship beside Him. He says:

﴿أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ۖ أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُفْقَهُونَ﴾

"Were they created by nothing or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm belief."^[1]

These two Verses imply three questions:

1- Were they created from nothing?

^[1] At-Tûr 52:35-36

2- Did they create themselves?

3- Did they create the heavens and the earth?

If their creation was not accidental and they had not created themselves or created the heavens and the earth; it should then be affirmed that there exists a creator who created them as well as the heavens and the earth. That Creator is Allâh, the One, the Subduer.

Two: The Nature

All creatures are naturally inclined to believe in the existence of the Creator; to affirm that He is greater and mightier than all things. This inclination is more well-rooted in the nature than elementary mathematics and does not need to be proved by any evidence except for him who has an abnormal nature; a nature that has been exposed to circumstances that turn it away from what it should admit.^[1] Allâh says:

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا يَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

"That (Islâmic Monotheism) is the nature upon which Allâh has created mankind. Let there be no change in Allâh's (law of) creation. That is the straight religion."^[2]

The Messenger of Allâh said:

«كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يَهُودَانِهِ أَوْ يُنَصْرَانِهِ أَوْ

^[1] Majmoo' Fatawa Ibn Taymiyah 1:47-49

^[2] Ar-Rûm 30:30

يُمَجِّسَانِهِ، كَمَثَلِ الْبَهِيمَةِ تُنْتَجُ الْبَهِيمَةُ، هَلْ تَرَى فِيهَا جُدْعَاء؟ ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ اقْرَأُوا إِنَّ شِئْتُمْ:

﴿فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا يَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ﴾

"Every child is born with natural inclination to Islâmic Monotheism and it is his parents who make him a Jew, a Christian or a Magian^[1] just as the animal gives birth to its young whole, wherein you find no mutilation." Then Aboo Hurayrah (who is the narrator of this hadeeth) said: "Recite if you like (Allâh's words): "That (Islâmic Monotheism) is the nature upon which Allâh has created mankind. Let there be no change in Allâh's (law of) creation. That is the straight religion."^[2]

He also said:

«أَلَا! إِنَّ رَبِّي أَمَرَنِي أَنْ أُعَلِّمَكُم مَّا جَهِلْتُمْ مِمَّا عَلَّمَنِي، يَوْمِي هَذَا، كُلُّ مَا لِي نَحَلُّهُ عَبْدًا، حَلَالٌ، وَإِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ كُلَّهُمْ، وَإِنَّهُمْ أَتَتْهُمْ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ، وَحَرَمْتُ عَلَيْهِمْ مَا أَخْلَلْتُ لَهُمْ، وَأَمَرْتُهُمْ أَنْ يُشْرِكُوا بِي مَا لَمْ أَنْزِلْ بِهِ سُلْطَانًا»

"Verily, my Lord commanded me to teach you what you do not know of what He has taught me today: 'All money that I endow a slave with is lawful (for him). I created my slaves naturally inclined to Islâmic

^[1] Magians are those who worship fire and other natural phenomena. (AA)

^[2] Al-Bukhari (1385) and Muslim (2658)

Monotheism and it were the devils who came to them, led them away from their religion, made forbidden for them what I made lawful and enjoined on them to associate partners with Me in worship of which I did not send any proof.' "[1]

Three: Consensus of All People

All past and modern nations are in consensus that this universe has a creator who is Allâh the Lord of all the worlds, that He is the Creator of the heavens and the earth and that He has no partner among His creatures as He does not have a partner in His Sovereignty.

No belief has ever been reported from any of the past nations that their false deities took part with Allâh in the creation of the heavens and the earth. Rather, they all believed that it was Allâh Who created them and their gods, that there was no creator or sustainer besides Him and that He alone owns the power to benefit or harm.^[2] Allâh informs us in the following Verses of the idolaters' affirmation of His Lordship and guardianship:

﴿وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ﴾ ○ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ إِنْ أَرَادَ بِكُلِّ شَيْءٍ عِلْمٌ ○ وَلَيْن سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ﴾

"If you were to ask them: 'Who has created the heavens and the earth and subjected the sun and the

[1] Ahmad (4/162) and Muslim (2865)

[2] Majmoo' Fatawa 14:380-383

moon?' They will surely reply: 'Allâh'. How then are they deviating (as polytheists and disbelievers)? Allâh enlarges the provision for whom He wills of His slaves and straitens it for whom (He wills). Verily, Allâh is the All-Knower of everything. If you were to ask them: 'Who sends down water (rain) from the sky and gives life therewith to earth after its death?' They will surely reply: 'Allâh'. Say: 'All the praises and thanks be to Allâh!' Nay! Most of them have no sense.' "[1]

وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ﴾

"And indeed if you ask them, 'Who has created the heavens and the earth?' They will surely say: 'The All-Mighty, the All-Knower created them.' "[2]

Four: The Reason

Human reason inevitably confirms that this universe has a great Creator; for the sound reason agrees that this universe is a created thing that did not bring itself to being, hence, it must have an originator.

Also, man knows that he falls into crises and afflictions and when he is unable to prevent them or remove them, he faces the heavens with his heart and seeks for His Lord's aid to remove his distress even though he may denounce his Lord and worship his idols in his normal days. This is an undisputable fact. Even the animal raises his head up and looks at the sky whenever it is visited by an affliction. The Almighty

[1] Al-'Ankabût 29:61-63

[2] Az-Zukhruf 43:9